REGENERATION.

The Returned Pastors Teach Repentance and Reformation.

BEECHER PREACHES IN PLYMOUTH.

Immortality of the Soul and the Wisdom of Wishing Long Life.

A BRIDAL PARTY AT MASS.

PLYMOUTH CHURCH.

Ten Thousand Applicants for Admission-Mr. Beecher's First Sermon After Vacation-The Doctrine of the De-

pravity of Man Explained. About 10,000 persons tried to get inside Plymouth church yesterday morning, the ushers said. Over 3,000 of these found sitting and standing accommodation within the walls. Just before the service commenced the surging and impatient crowd in the vestibule and in the street tried to force itself within hearing or seeing distance. This occasioned so great a pressure upon those standing at the outer doors that it absolutely necessary that the should be driven back into the street. This was done by the police, and in a few minutes the vestibule was cleared and the large doors of the church were closed. This had the effect of dispersing those who were unable to obtain admission, to other churches, or to their homes. The large doors were in a few minutes opened again, and the vestibule was filled up with ose who had patiently waited for this chance. Within the church was a multitude of faces, every entrance door being blocked by a crowd that seemed to be engaged in trying to solve the proplem of how to compress itself into the smallest ssible space. On the walls and on the front of the galleries were garlands of flowers stretched from side to side; floral stands, with plants and flowers, were also placed on small pedestals on each side usual May-day pyramid of floral beauty, composed, instead of the flowers of spring, of autumnal plants of brown and golden beauty. These were the gratuitous offering of Mr. C. L. Allen. Behind this autumnal decoration, and to the left of the preacher's chair, were seated Mr. Sam Wilkeson and Dr. Bayard, brothers-in-law of Mrs. Elizabeth Cady Stanton. In the general audience were

THE FAMILIAR PACES that constitute the stock congregation of Plymouth church. The Beecher family were, perhaps, the most notable, and included Dr. Charles Beecher, Edward Beecher, Mrs. Harriet Beecher Stowe, Mrs. Beecher and Mrs. Perkins. The choir was largely strengthened by some of those who had formerly sung in the choir. The opening anthem was Zundel's "Te Deum." intended that another anthem, somewhat appropriate to the welcoming of Mr. Beecher, d be sung, and in which the choir had been practised for three weeks past. Mr. Beecher, however, strayed into the practice meeting on saturday night and, finding out what was going on, put his veto upon it, and selected the "Te Deum" for the opening of the morning service. It proved, however, in another respect to be of little consequence what was sung, for the confusion occasioned by the demand for admission by the outside crowd caused comparatively little attention to be paid to this part of the musical service. All was quiet when Mr. Beecher rose to lead in the opening prayer. After this he read a portion of the Sermon on the Mount. Then he announced the 199th hymn, commencing:—
"Come. thou Almighty Kinz. practised for three weeks past. Mr. Beecher,

"Come, thou Aimighty King, Help us Thy name to sing."

"Come, thou Aimighty King,
Help us Thy name to sing."

This was followed by a prayer, which was of the
tender and earnest character usually offered by
Mr. Beecher. Before the singing of the hymn that
followed Mr. Beecher announced that in accordance with the usual custom on the first Sunday
after vacation no evening service would be held
in the house. It was stated by one of his friends
after the service, to some inquirles, that Mr.
Beecher is not quite free from his annual attack
of has fever, and that it it would have been consistent with his public engagements he would have
stayed a lew weeks longer at the White Mountains. The subject of

THE SERMON

was the depravity of man, and the text selected
was a clause of the tenth verse of the
sixth chapter of Mattnew—"Thy will be
done in earth as it is in heaven." The divine
will, Mr. Beecher said, is universal law;
it is the crown, therefore, of universal hope; the
foundation is the Divine will or law, seeking for
the highest good of all the creatures of tood, and
that, according to the circumstances of their creation and the high end to which they have been
put by Divine Providence. We have been taught
from our childhood that we were sinful, and so we
are; that we are corrupt, and surely in some deare; that we are corrupt, and surely in some degrees. Irst or last, all men have corrupted themselves. Nevertheless, the general conception which has been formed with respect to the nature and character of man has been reasoned of in peculiar terms. The mode of statement, too, is again wide of the truth. When we say that every man needs to be educated, and that that is a universal necessity, that is truth. But if it is said of the thoughts and actions, of everything belonging to human experience, that is not true. But it is said all men are corrupt by reason of their own original nature. Who made that nature? It was the work of God. I was not born where I was by my enoice. It is not by any fault of my own that I was born with a preparation that goes to make up my mind, or by any help of my own. It was given to me. It is not the nault of the hawk that it is the hawk or the virtue of the dove that it is the dove. It is no degradation to the worm that it is the worm. It is so because God meant that it should be so. It is the condition of men that is the cause of the infinite sympathy, infinite forecarance and infinite difficulty. It is needed that man be born again, not once, nor twice, but continually. They need a strength to upbear them. It is a great fact, universal, both as respects all time and extent. This is truth, but

to is not in accordance with the reasons that have been held. It is not left that important discriminations ought to be made when we apply the text, "Thy will be done on earth as it is in heaven," Remember that the will of God is not understandable at once, not simple and general, and widely so at the point of aspiration, because of the simple and general, and widely so at the point of aspiration, because of the interfallen condition just as they are to be judged in their fallen condition just as they are to be judged in their fallen condition just as they are to be judged in heaven; is the poor Airican, under the circumstances of the hard life we found him in, to be judged by the same rule that the archangel is? That men throughout our own civilized land, born some of thieves, some of robbers, some of intemperate parents, some born where no culture comes; if you bring down this rule upon all acts and apply it continuously to all men in common and one mind, you might as well by one wide sweep and hash of lightning wipe out all the race. No man'can be measured by such a standard as that. If that were the divine purpose and conception and it were to be constantly applied in world sill the motives that exist to swell manhood? No; the standard must be kept. It would destroy the race in another way. What need we then? We need a divine Beinz, and especially one that shall stand between them and the influences under which they have been born into this like, by which men can be led step by step until they reach this final form of perfection. When we pray "Thy will be done," It is that will under the limitations of time, of forbearance, of gentleness and patience on the part of God. He has so fashnoned His moral

final form of perfection. When we pray 'Thy will be done,' It is tula will under the limitations of time, of forbearance, of gentleness and patience on the part of God. He has so fashioned His moral government that it looks upon imperfection and unrighteousness with that least portion and unrighteousness with that least portion of allowance that is necessary to bring it into a final form. It is not possible for man to conceive of the conception of a divine nature. Only so much as we have ourselves can we understand, and no more, Can any man understand what the sun is 'He never can. No man can form any conception of any mental quality, only so far as the argument or the germ of it is in ourselves. Consider how very imperfect is the understanding of our own selves, and what are the causes of the influences that move them. How much greater must be the knowledge of that mind which governs the universe. It is impossible for man to understand the nature of human government. We know how unattainable is the knowledge of the science of right government. If man does not understand this how much more unattainable is the knowledge of the divine government that includes infinities! Men speak of the divine will as if it could be put into a catechism, as if it were shingles on a root and we could count the nails here and there. We understand a little magnitude by our imagination; but after all, our knowledge it very little. There are some things that we do understand in the divine nature because they are brought to us by similarities in our own nature; as love which begins at zero and passes on to the highest knowledge in the believer.

being. It is at this point that we come to a much clearer apprehension of the divine nature. We come, too, much nearer to our knowledge of God, when we say, "Thy will be done on earth, as it is in heaven," when we come to see that it is the will of God never to give us rest, because we are to grow in the perfect stature of perfect men im Christ Jesus. The government of God, then, seeks our final perfection, and never lets that down. It assumes that perfection is the result of growth, and it adapts itself to this necessity in man. The divine nature broods over the world as the hen broods over the chickens under her wings; and thus God warms the world under-His wings. God is one that sits in the centre of the universe, to adapt Himself to the infinite wants of man, who is a being that is made imperfect. It, then, we can imagine that the principle of the moral government is that the race is itself utterly degraded, then we see God reproducing myriads and myriads through the ages for no other purposes than that they may suffer. This is heathenism enshrined. This is an infinite insult to the consciousness and monor of the human race. A race that swarms again and again, and then again, not once or thrice, but myriads of time; a population more than the drops of the dew at night or the rain drops in a tropic storm by day. Each one of these a kingdom that this race is propagating. Will God survey this and sit unmoved and cold as marble, perfectly finished Himself, and then hold out the law of infinite perfection, thus keeping man at one level condition? That is a tyrant that would make Nero's administration one of intense humanity. There must be taught that there is a government over all, that adapts itself to the condition over which men overcome lils, or the system of religion is other promoted has a philosophy mensistent with true charity. There is no folly so real that takes a high standard and applies it to the lower developments. It would be like going to an infant school and apply-

Any system that deals with man on any other ground has a philosophy inconsistent with true charity. There is no foily so real that takes a high standard and applies it to the lower developments. It would be like going to an infant school and applying the demands that are required at an infant examination. We hold that men are smiul, but we do not stop to consider the circumstances, but simply hold them to an abstract line of duty, and then chide them. How many men are they who are by birth and by nature imperiect. I affirm it true that men are by nature deprayed and that it is in accordance with nature and by creative design. Men are not so full of good innuences as to be german to good things. It is a slow development, however, and a development that is full of mistakes. We do not see what we look at. Every scientific man knows this, Aiter an amplification of this thought Mr. Beecher showed at length the power of divine sympathy on man, a power that stood in the relation of the germ to the blossom. He concluded by showing that the ultimatum of this perfection on earth would be immortality, and by an earnest appeal to the congregation to seek it. At the close of the service a large number of the congregation waited to shake hands with Mr. Beecher, and in about hall an hour he managed to work his way to the deor and slip away. In the afternoon he visited the church and mission schools.

The Wisdom of Wishing a Long Life on Earth-Quality and Quantity of Living.

A large and attentive audience assembled in Lyric Hall yesterday morning. The platform was very prettuy decorated with flowers and brilliant hued autumn leaves. Mr. Frotningham read selections from Confucius and from the Chinese Scriptures. He then said, in the Hebrew book of Proverbs is a passage describing the beauty of wisdom. It is written, "In her right hand is length of days." By wisdom, in these old books, is not meant what we mean by learning, knowledge-it means goodness, the highest at tainment of intelligence and moral manhood and the teaching is simply this, that good life and long life correspond. Quality and quantity go hand in hand and balance each other. All ancient people delighted in representing their just men as enjoying what was virtually an immortality on earth. Thus in mythology the saints were represented as leading fabulous long lives and to the Hebrew patriarch the same longevity is ascribed. In accounting for this longevity some say they are merely lables; others say these ages were meant not to describe individual men, but their families and tribes; others say the years were not our solar years, but shorter. But literal believers in the Bible accept the fact as it stands The old patriarchs, they say, did live all these centuries; how they were able to live we are unable to understand. Pernaps none of these explanations are correct. It is possible that these numbers were symbolical. There is one point upon which I wish to fasten your mind, that is that in these stories the relations between the quality and quantity of life is sustained and assumed. They mean that if man will justify his mannood Providence will justify his old age. At all events, among the Hebrews this was a cardinal idea. You find this one idea—namely, that those who were obedient to Jehovah

ENJOYED LONG LIFE.

This was promised from the beginning. The ancient Hebrew had an honest respect for this world. He believed it was good to live. He did not despise lood and sheiter. He prized them at their full worth. He firmly believed that it he were true to himself and his manhood he would nave virtually an immortality, and this idea was entertained until the capivity and later than that. Later along, say 500 years B. C., this tone testing the firm the Kork of Windows of The old patriarchs, they say, did live all these cen-

nave virtually an immortality, and this idea was entertained until the capivity and later than that. Later along, say 500 years B. C., this tone of feeling aftered. Open the Book of Wisdom of Solomon, and there is an entire change. The relish for this life and its good gliss is passing away, and the good men are represented not as the ones who are at cross purposes with life, and in this time God is supposed to layor those who die soonest. Wisdom, he says, is equivalent to gray hair and goodness is old age. You see this spirit of visionary asceticism coming in. You all know how it is in Christianity; the Church adopts this tone, this world becomes good for nothing, the other world all in all. A good man gave as evidence of his goodness that he did not stay in this world. All Christian literature is saddened by this thought. A Christian writer reports as irom an old Greek poet, "Whom the gods tove die young," My suspicion is, the reporter of these words twisted their meaning. A Christian poet says, "The less of this cold world the more of neaven." Wordsworth makes his rustic sage say, "On, sir, the good die first, and they whose hearts are dry as sawdust burn to the socket." In the present time this spirit of asceticism is on the decrease and the old

WHOLESOME PAGAN LOVE OF LIFE is coming into vogue again. We now believe in length of days; we try to live long. Is that sentiment a blind one! It seems to me purely natural, it is a good word; a perfect power made it, a perfect love orders it, the Divine love makes it the urn into which it pours itself. We, therefore, come back to the good old conception that quanity and quantity go together. Let us see how that may be. Take the good old conception that quanity and quantity go together. Let us see how that may be. Take the good old conception that quanity and quantity go together. Let us see how that when the slong life which conforms to the material conditions of life. The popular idea is that men live and die according to some special providence. Now, this is sup

CHURCH OF THE IMMACULATE CONCEPTION (MELROSE).

A Grand Festival at the Little German Church and Procession of the Sodality of the Most Blessed Virgin-A Word on Prussianism and Bismarck.

Yesterday was a gala day for Catholic Melrose. The church had a dual festival, the first part of which is prescribed by the ritual, being the Feast of the Holy Rosary, and the second a lay feastthe anniversary of the young ladies' sodality of the Church of the Immaculate Conception. Not branch of the Church celebrates anniversaries with the same éclat as the Germans, and the major part of the sodality being of that nationality a grand display was the result. The same zeal which makes their national festivals so noticeable is brought into their religious goes on to maximum, that begins in the child and passes on to the highest knowledge in the believer, when we pray to God, let Thy will be done on earth, it is in this vast intelligence, and in the rules of His wisdom, it is in the knowledge of the adaptation of His government that all things will work rockrifts for Good to the Lord. God is a universal terday 259 young ladies, members of the sodality.

mass, which was celebrated by Father Stumpf, pastor of the church. At the seven o'clock mass all the married ladies of the congregation re-ceived communion, and distened to a sermon full of good advice and encouragement from their pastor. The event of the day was the eight o'clock mass, at which the sodality attended. Those who have not witnessed it can form no idea of the impressiveness of

impressiveness of A PROCESSION OF THREE HUNDRED YOUNG GIRLS, and ranging in age from thirteen to twenty years, all clad in white, with blue ribbons and sushes, marching with downcast heads to the solemn music of the organ, up the aisle of a church upon which all the art of simple adornment has been artistically lavished. The last and choicest gifts of Flora had been previously left at the church, and the good sisters attached to it with dett fingers distributed them on the atter, in the windows and on the pillars. The rich autumnal thats of the foliage which decked the church contrasted soilly with the red and golden garments of priests and acolytes, and the whole scene was one of impressiveness, calculated to awaken in the soul a prayer ul mood—the happiest fickle man experiences. Before administering the holy particle Father Stumpf delivered a sermon to the young ladies, in which he told them of the duty they had taken upon themselves in becoming members of the Sodality of the Blessed Virgin. To them, he said, the members of the church and those outside looked for an example and an expression of Catholic conduct, and if ooth or either were wanting they not only did themselves but the Church an injury. Many of them, he said, could do much to incline the enemies of the Church to a better understanding of ner doctrines, and in doing so they would reap that reward which is the object of us all to obtain. A PROCESSION OF THREE HUNDRED YOUNG GIRLS, cise unmolested the teachings of the Church, whereas if they were IN GERMANY THEIR LIBERTY WOULD BE CURTAILED

and an effort be made to stife the promptings of their young souls. He said the birthright of being a German was a proud one, but the name of a German was a proud one, but the name of "Prussia" had become odious by reason of the enormities perpetrated by Bismarck in its name.

At three o'clock a grand vesper was sung, and after service the Rev. Father Fredrect, of Sixteenth street College, received a large number of young ladies into the sodality. These young ladies, who have been on probation for some time past, were attired in the same manner as their sisters, who received holy communion in the morning. Father fredrect availed numself of the opportunity afforded to tell the novices of the dutles they assumed in joining the sodality. He told them that no matter how high a grade of goodness and grace they might obtain there was still a higher, and it was only by striving for this that mortals at last reach the fruition of their hopes, which is in the world beyond. The young ladies were duly installed as members of the society, and, with benediction of the holy sacrament, the iestival closed.

BROADWAY TABERNACLE.

Sermon by the Rev. Dr. Taylor-"Jesus

Christ and Him Crucified." There was a very large congregation at the morning services in the Broadway Tabernacie. Every seat in the gallery was occupied and the pews on the ground floor were all filled. The pulpit platform was charmingly decorated with flowers as a sort of cheerful greeting to the pastor. the Rev. Mr. Taylor, who has just returned from Europe. The reverend doctor preached the sermon. He took his text from St. Paul's First Epistle to the Corinthians, ii., 2-"For I determined not to know anything among you save Jesus Christ and gentleman lounded on this text was a most eloquent one, and was listened to with rapt attention by his hearers. He said that all great men were animated by one idea, had one great ambition that absorbed all minor ambitions. Napoleon Bonaparte desired to be a great conqueror, and to the attainment of this end he bent his every energy. It was so with Luther in his determination to crush priestcraft and the superstitions to which it gave life. It was so with St. Paul. He did not content himself with saying that he was resolved to preach the doctrines of Jesus Christ, but he deemed it necessary that he should add. "And him crucified." This was his great idea. He could have referred to the many works of Christ, to the manuold blessings he had showered upon mankind, to His great miracles, to His teachings;

manifold blessings he had showered upon mankind, to His great miracles, to His teachings; but all these he considered, in his letter to the Corinthians, secondary, so to speak, to the fact that the Amster had been crucified. It was this great sacrifice that he was determined to hold up to the view of Christians—that God had so loved the world that He had given his blessed son as a sacrifice—A SACRIFICE TO REBERM THE SINKER and to open unto him the way of salvation. And it was this constant preaching of Christ crucified that crowned Paul's labors with success. The idea that a man who had died on the cross between two malefactors was worthy of their respect and worship was abhorrent to the proudmen of that time, and yet Paul, confident of the strength that God had given him, persisted in preaching Him "crucified." This was the stumping block in the way of those who at first remained to be convinced; but it made no difference to Paul. His way was clear; he desired to impress upon the souls of men the great love that had been shown for sinners by the same crucifixion, and he hes/stated not. The Doctor then went on to show that in the cross was to be found the true consolation and comfort of the Christian. It was a symbol of love and of mercy—the sign of redemption. It was the emblem of salvation and a sign of mercy and hope to the sinner. In this world there was always strile and war; and the sea, the earth, the air were pittiess. Men, in dealing out justice to their fellows, were without heart; yet Christ had, by his dealth on the cross, extended mercy to the guilty, to the very ones who had the least reason to expect mercy, to souls that were weighed down with sin. He had willingly taken

yet christ had, by his death on the cross, extended mercy to the guilty, to the very ones who had the least reason to expect mercy, to souls that were weighted down with sin. He had willingly taken off the load of the sinners, and even though it had crushed out His very life he gave up that life freely in order to secure to the sinner his salvation. God had not only extended mercy thus wonderfully to the sinner by the sacrifice of his beloved Son on the cross, but he actually YEARNED FOR THE LOVE OF MAN. His mercy was unbounded, and He was always withing to pardon and torgive the greatest offences against Him, provided the sinner was willing to go to him. The love of God, as manifested by the sacrifice on the cross, filled the heart of man with a joy cestatic, a peace that surpasseth all understanding. It changed the darkness in which the sinner was wont to grope into light, and made the promptings of conscience, that once tormented him so sorely, to become a source of happiness and delight. It was this Christ crucified that was necessary, the Doctor remarked, to stem the tide and delight. It was this Christ crucified that was necessary, the Doctor remarked, to stem the tide of corruption in high and low piaces, to crush out dishonesty in office and all the evil practices of the day in private and public life. In the light of that sacrifice no sin could remain undetected. It was a light that made every word and thought and deed stand out boildly in its true character. It diffused peace in the domestic circle. It made plain the way of the man who wished to do good, and even in places of business it threw light upon the "smartest" transaction. Which no honest man could mistake. To him who contemplated the cross as the symbol of the great love Christ had for man, and gave heed to the lessons the great sacrifice tangar, there could not be two ways of doing right, there could not be two ways of doing right, there could not be two ways of doing right; there could not compromise with wrong. The Doctor argued that the Christian needed no sacrament, no outward ceremonies, to impress upon his soul Christ crucined. Though the material cross that we saw in churches was a beautiful reminder of the great sacrifice made for sinners, yet it was in our hearts that the cross should really be erected and cherished. It was by our good deeds and actions that we were to show our love for the cross and for the loving field, who was so good to sinning man, more than by any outward show of devotion. As the Jew at the time of the Passover went about the row in the contract of the cross in the centre of our lives and consider it a sacrilege to have sin enter where the sacred enolem stood. The preacher then closed by saying that the cross in the centre of our lives and consider it a sacrilege to have sin enter where the sacred enolem stood. The preacher then closed by saying that the cross in the centre of our lives and consider it a sacrilege to have sin enter where the sacred enolem stood. The preacher then closed by saying that the cross in the centre of our lives and consider it a sacrilege to have sin ente necessary, the Doctor remarked, to stem the ti-

CHURCH OF THE DISCIPLES.

"The Sinner's Relation to Christ." Yesterday morning Rev. Dr. Hepworth preached an effective sermon on the above subject. The congregation was large and seemed to be deeply impressed with the eloquence of the reverend teacher. Mr. Hepworth's first prayer was not long, but was a model of lervor. In effect he said:-"O Lord, we have come together in Thy name, t without Thy spirit aids us we cannot receive the mercy of Thy blessing. Open Tuou the doors of our hearts that we can receive Thee in the our weakness this morning, and we pray for a greater degree of strength. We come before Thee recognizing that there is nothing in ourselves worthy of Thee, but trusting in Thy pity to give unto our souls a benediction." The congregation then sang the 182d bymn of the "Songs of the Sanctuary," the first verse of which was as fol-O for a thousand tongues to sing

My dear Rodeemer's praise:

The glories of my God and King,
The triumphs of His grace!

Dr Hepworth chose for his text the fifth verse
of the flicenth chapter of St. John's Gospel.—"For
without me ye can do nothing." When our Lord
buttered these words, said the breacher, He was

in an ethereal mood; He demanded not a part of the soul, but the whole of it, insisting that He was the source of all strength and of all bope, whether of the present or future, and of all hope, whether of the present or future, and of all happiness, whether that which we enjoy as the result of worldly successes or of that higher order which is the logical end of spiritual self-sacrifice. Even as the branch is bound to the vine so the healthy soul must be bound to theist, and the soul is lost and dead when severed from Him, as the branch is dead when severed from the vine. Jesus Christ is the living head and countain of all strength, happiness and joy. The relation between ourselves and Christ is a very beautiful one. In the first place, with all possible solemnity and emphasis—it I understand Scripture aright—there is no hope for any man except that which he receives from

consistency overwhelmed us. We are completely subjugated by it—serving it, doing its biddings and unable to free ourselves from its thraidom without the aid of the Lord Jesus. Who can estimate the tremendous power of sin? It seems to me, next to omnipotence, there is no nook or corner in the human heart or in the physical world where it is not to be found. It throws its shadows not only in low places, but upon the royal robes that hang so gracefully from the shoulders of a king. There are none who have not been weakened and demoralized by its sub-le power. Like the union of two elements which in combination make guapowder, it throws into a THOUSAND RAGGED FRINGES man's hopes, loves and aspirations. When he tries to lead a life of virtue he seems to be drawn back each moment as it by an elastic cord, and every time he seems to yield the cord draws him backward, until at length, by a supreme effort, he bursts the bond that confines him and is a free man, through the pity and love of Christ. We cannot sufficiently express our sense of gratitude to Almighty God because lie has arranged a way by which we may be saved. Christ drags us from the bogs and quicksands of unbelief and sets us on the long and with our faces turned heavenward.

The eloquent preacher then gave a beautiful picture of true irrendship, its Joys and divine sympathes, illustrating it by saying that Jesus Christ was our friend out of pity for us and looks down from His golden battlements to sweeten and cheer our suffering fives.

ST. BRIDGET'S ROMAN CATHOLIO CHURCH.

ST. BRIDGET'S ROMAN CATHOLIC CHURCH. The Fitch-Sherman Bridal Party-Father Mooney on the Loss of the Soul.

avenue B and Eighth street, was the scene yesterday morning of such a crush as is rarely witnessed even within the walls of a Catholic church. The occasion was the celebration of a solemn high mass, but the special attraction was the fact that Lieutenant and Mrs. Fitch (nice Sherman) were expected to be present. Lieutenant Fitch was born and brought up in St. Bridget's parish. It was in St. Bridget's church he received his first communion and in her parochial school the groundwork of his education was laid. As early as ten o'clock the church was crowded. The galleries were crammed and the aisles closely packed. Seats had been reserved for the bridal party, but it soon became a problem as to how they were to get to them. About a quarter to eleven o'clock the mother and sister of the groom took their sears, and the orchestra struck up the wedding march. A passage way was forced for the bride and groom through the centre sisie, and this was the signal for such a rush to see the young couple as would have disgraced a secular place of amusement. Father Mooney was justly indignant, and in a few terse and well chosen remarks rebuked those persons who had no respect for the house of God and who were present merely to gratify their curiosity. About half-past eleven the ceremony of the mass was commenced. Father Inomas J. Mooney, pastor of the church, was the celebrant; Father John Lynch, deacon; father John Kane, of the Cathedral, subdeacon; and Father John Saiter, of the Cathedral, master of ceremonies. The mass chosen for the occasion was that magnificent production, Mozart's Twelith, and the superb manner in which it was rendered will long be remembered by all who had the privilege of hearing it. The choir consisted of Signor G. Guell. organist and director; Mrs. A. Jawarski, soprano; Mrs. Gelsdorff and Mrs. Dassos; Aressis. A. Exkorm and Cannon, Signor G. Caccinola, bartione; extra tenor, Signor Lotto. They were assisted by a full chorus and the orchestral part of Grafulia's Band. Indeed, the musical arrangements were persect in every respect. The rich tones of the orcan, the cear remarks rebuked those persons who had no respect for the house of God and who were present inerely to gratify their curiosity. About half-past eleven the ceremony of the mass was commenced. Father Thomas J. Mooney, pastor of the church, was the celebrant; Father John Jynch, deacon; Father John Kane, of the Cathedral, sub-deacon; Father John Kane, of the Cathedral, sub-deacon; and Father John Saiter, of the Cathedral, master of ceremonies. The mass chosen for the occasion was that magnifeen production, Mozari's wellth, and the superb manger of the cathedral master of ceremonies. The mass chosen for the occasion was that magnifeen production, Mozari's wellth, and the superb manger of the cathedral particles of hearing it. The choir consisted of Signor G. Guell. organist and director; Mrs. A. Jawarski, soprano; Mrs. Gelsdorff and Mrs. Zhuhsen, alios; Signors Adams and Barbens, bassos; Messra, A. Exkorm and Cambon, Signor G. Caccimola, Daritone; extra tentor, Signor tot. The weak production of the consistency remarks rebuked those persons who had no re-

soul, an immortal soul. That soul he can lose, and when lost he can never, never recover it. God formed man out of the dust of the earth, and into this senseless clay he injused a spirit so beautiful that man was fit to be a companion to God. He endowed the object he created with will, memory and understanding, and these intellectual endowments fitted that soul to associate with Him. By
the power of intellect man can soar into the stars
and teil us of worlds millions of miles distant
irom our own. Heaven is not too high, the
lightning flash not to quick for his intelligence.
The depths of the ocean and the treasures nidden
there are accessible to him. All of these things
are but evidence of the fact that the soul was
created not for the earth, but for heaven,
and to be a companion to God. The soul
can be lost to heaven, but then it is
gained to heil. I read then the value or man's
immortal soul, not in his achievements here
below, but in the tears of the saviour, in His drops
of blood, in every lash inflicted and in every pang
He suffered. So great was the love He bore us
that He was not satisfied to pray and weep and
suffer for us, but He must lay down His life to save
us. If man could only be awakened to a realization of the importance of this subject, this earth,
instead of being a whirlpoof of vice, would be
changed into a steady stream of crystal virtue.
We must all answer this question sooner or later.
Ten thousand worlds are no comparison in value
to the worth of one immortal soul. We pamper
the body and seek after worldy riches; but once
the soul is lost it is lost forever and forever,
God has done His part, and now you must do
yours. He puts the question to you, and in
love and mercy He awaits your answer. Millions
upon millions have been swept down to the
ocean of eternity, but you are in your own little
bark and can be saved if you but will. Keep this
question ringing in vour ears. O what will it pronit you if you gain all things else and be plunged
into a guif of eternal woe? May the blessed spirits
of the saints, who have gone before, and wno are
now around the throne of the Saviour, intercede ments fitted that soul to associate with Him. By oi the saints, who have gone before, and who are now around the throne of the Saviour, intercede for you! I will cherish the hope that you will this day decide firmly to shun vice and embrace virtue. Follow the cross and climb up it as by Jacob's ladder and enjoy the society of God and the angels.

Jacob's ladder and enjoy the society of God and the angels.

THE BRIDAL PARTY.

After the mass was finished the bridal party, which consisted of the bride and groom, Mrs. Fitch, Sr., and the brother of the groom, Miss. Fitch, Sr., and the brother of the groom, Miss. Fitch, Sr., and the brother of the groom, Miss. Philips, Mr. Thomas Sherman, and several other trenois passed through the vestry of the church to the pastor's residence, where they were entertained for a short time and received congratuations. Mrs. Fitch was dressed in gray slis, lightly trimmed with black and large black buttons on the polonalise. A black lace searf was thrown carelessiy around her neck, and her head was adorned with a black velvet hat, trimmed with gray slis, to match the dress, the sombre hues relieved by a small light blue ostrich plume. Gloves were work a shade lighter than the color of her dress. Outside of the parsonage an immense crowd, which the combined efforts of several policemen could scarcely control, had gathered to catch a parting glimpse of the bride and groom.

CHURCH OF THE HOLY INNOCENTS. Dedication of the School and Unveiling

of a Statue.
At the Church of the Holy Innocents, corner of Thirty-seventh street and Broadway, an immense concourse of people assembled to witness the dedication of the free school attached to the church and the unveiling of a statue of Christ placed in the niche in front of the church. At the evening service, which commenced about three o'clock, Father Preston preached a very eloquent and appropriate dedicatory sermon. The church was thronged almost to suffication, and an immense crowd filled the streets in the immediate vicinity. Judging from their conversation a considerable proportion of those present were attracted thither by the announcement made in the morning papers that the Lord Mayor of Dublin would be present and review the procession. Many sons and daughters of the Green Isle, who had never seen a real, live Lord Mayor, were eager to feast their eyes with what would in all probability be their first and last sight of

one, but they were all doomed to disappointment, | as His Lordship failed to appear. At half-past four o'clock the ceremony of dedication commenced, and as the procession of priests and deacons moved out of the church, chanting the dedicatory service

and as the procession of priests and deacons moved out of the church, cuanting the dedicatory service in Latin, the beautiful statue of Christ, which has been recently imported from Italy, was unveiled. At this point the eagerness of the crowd to get near the procession and have a closer view of the ceremony occasioned much pressing and some inconvenience, and the policemen on dury had as much as they could do to keep the passage clear. When the officiating priests had moved along the iront of the schoolhouse and turned to finish the ceremony inside a rush was made to follow them in, and the atmost exertions of the police could not keep the crowd back. The greatest good humor prevailed, and no one was injured. Some gentlemen with over sensitive corns and a few ladies with excessively long skirts made the scene rather amusing by little exhibitions of temper that only excited the merriment of the crowd. Father Larkin eventually succeeded in stopping the rush by good-humoredly reminding the crowd that they would miss the fine procession of the societies that was about to pass; takey went inside. As the dedication ceremony was about over the procession of societies moved past, coming from the direction of seventh avenue. It was headed by ten or twelve marshals on horseback, wearing the queer cocked hats, with enormous green leathers, sashes and other paraphernalia usual on St. Patrick's Day. First came the Ancient Order of Hibernians in great numbers, marching behind the banner of Division No. 5. After them came the various temperance and other religious societies, each headed by the large green basners, with painted figures, that are carried on the Ith of March. American and Irish flags were also carried, the Stars and Stripes invariably waving slide by side with the green. The principal temperance societies that took part in the procession were the St. Columba's T. A. B. Society, St. James', St. Michael's, St. Stephen's, St. vincent Ferrer's, Branca No. 1 T. A. B., the Parent T. A. B. Society and numerous others.

TABERNACLE BAPTIST CHURCH. Installation of the Rev. James Board-

man Hawthorne as Pastor. The installation of the Rev. James Boardman Hawthorne as pastor of this church yesterday drew together a large and highly respectable congregation. Divine service was conducted by the Rev. Edward Lathrop, D. D., now of Stamford, Conn., but formerly for more than twenty years pastor of this church. He was assisted by the Rev. Dr. Bright, the Rev. Dr. Backus and the Rev. Dr. Hatt. The choir was under the direction of Mr. P. B. Sparks, and consisted of Mrs. E. Bentegeat, soprano; Mrs. P. B. Sparks alto; Mr. W. R. Radley, tenor, and Mr. Harvey Mitchell, bass-The opening anthem was the "Benedic anima," frem Mosenthai's mass in D. This was followed by Mosenthal's "Gloria" No. 3, in E flat, to Novello's "Hear me O Lord." The floral decorations were in excellent taste.

The Rev. Edward Lathrop, D. D., preached an eloquent sermon on "The Power of the Gospel," selecting his text from the Second Book of Kings, 11. 19-22. At the close of his discourse he de

fear. They think that we shall have a tidal wave of infidelity, apostacy and corruption—one that saal sweep the nations from shore to shore and leave utter desolation in its track. I do not sympathize with that feeling.

THE WORLD IS NOT GOING BACKWARD, God's plans cannot possibly infil. The continued progress of Christianity is fixed by the immutable laws of Jehovah, and the day approaches when His trumph shall be complete. To preach the glorious Gospel of the Son of God is an honor which an archangel might afford to covet. But it is a task not less solemn and awful than that of sounding the trumpet which shall wake the dead. I sometimes stand bewildered between a conviction of obligation and a sense of insufficiency. With one breath I feel like exclaiming, "Wo unto me if I preach not the Gospel!" and with the next, "Who is sufficient for these things:"

In the prosecution of this sacred and momentous commission the presence and blessing of those who are bearing the same burdens and lighting the same battles make me "thank God and take courage." Wherever the glorious Gospel is preached by men of simple faith, men called of God, and whose lips are touched with the heart and mould the secret soul. Whenever I shall so far forget my allegiance to Christ and the dignity of the pulpit as to drag into these sacred precincts the tousiness of party politics or anything else that belongs not to the Gospel, "may my tongue cleave to the roof of my mouth." With all my heart i believe the Bible to be the Word of God. To me

Every line is full of light; every word Bedewed with drops of love divine, And with the eternal heraldry and Signature of God Almighty stamped From first to last.

From first to last.

If this be your faith, my brethren, it will be a joy or us to labor together, and by the blessing of lod we shall rear here to His glory a spiritual diffee that shall fill this community with the light

ST. MARK'S CHURCH.

Sermon by the Rev. Dr. Rylance-"The Real Presence." The minister took his text from I. Corinthians,

xi., 16-"The cup of blessing, which we biess, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" I seldom, said the pastor, turn aside from the line of positive Christian teaching to discuss in the pulpit sub-lects of a distinctly polemical character, and never in a narrow, intolerant spirit. Error, as a rule, is not effectively combated by asserting and vindi-cating positive truth. But the truth which a Christian minister is set to teach, is so manifold and vast and many sided, that allowance should be made, not only in charity but in justice. The essential articles of the justice. The essential articles of the creed of Christianity are comparatively few to which individual teachers and schools may add their peculiar speculation and theories; but these are never to be imposed as of divine obligation, nor accepted with any higher feeling than one o fairness and respect to their defenders, individmais being at hierty to accept or reject them, according to their inherent probability or the weight of evidence brought to sustain them.

THE RUCHARIST. The word "Eucharist" means a service of bless-

bread and wine are not dead symbols merely, but they typify to our outward senses a spiritual participation in the benefits of Christ's death. The language of St. Paul is not to be taken literany or in a carnal sense; but by partaking of the bread and wine, by faith and in love we are brought into communion with the Lord Jesus, and thus we spiritually feed upon Him. We can, said the divine, confidently believe on the authority of the Lord innself and of His apostles that there is a presence, a real presence in the ordinance of His dying love, for there is not only no good reason why we should hesitate to use the words "real presence," but they are just the words to express the true conception of the Lord's Supper, as opposed to the

the true conception of the Lord's Supper, as opposed to the Superstrions and Teachings of the Roman-Ist's.

The Council of Trent in its thirteenth session decreed that "By the consecration of the bread and wine a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the whole into the substance of the bread into the substance of this blood which conversion is by the Holy Catholic Church suitably and properly called Transubstantiation," while in the catechism the Council published, it is said:—"In this sacrament are contained not only the true body of Christ, and whatever appertants to the true nature of a body, such as bones and nerves, but also Christ whole and entire." Rome asserts that the substance of the elements is changed, allowing and admining in other places that the species or appearances, what she calls the accidents of bread and wine, such as taste, color, size, &c., still remain after consecration. Dr. Fuser asserts his belief in a true, real, substantial sacramental presence of our Lord and-His flesh in the Eucharist; the very flesh which was born of the Virgin Mary, but which is now glorified in heaven, while his followers on this side of the Atlantic through the lips of a leader affirm their faith in the real, actual presence of our Lord under the form of bread and wine upon the altars of our churches, which last mobile is so pleasing to persons of a sickly sentimental tone of religious feeting. We must not take the words of Christ to His disciples when He received with them round the rable of the passover in a literal sense. Men cannot change by a word or a gesture a wheaten wafer into the complete body of our Lord Jesus. St. Paul says that the rock whose stream followed the israelite into the desert was Christ. Did he speak literally or figuratively? All scholars of all schools say the latter, and if the apostic spoke in a figure why not the Divine Master. Christ himself supplied a key to the true interpretation SUPERSTITIONS AND TEACHINGS OF THE ROMAN-

Rev. Henry Highland Garnet on the Persecution of the Colored People in the The Rev. Henry Highland Garnet spoke last

evening, at the Shiloh church, in Sixth avenue, upon the persecutions of the colored people in the South to a crowded audience. He took for his text, or "sentiment," as he termed it, the fiftyninth chapter of Isaiah. The reverend gentleman said :- After the war of the rebellion was over and the sacrifice of treasure and of blood had been made, it was hardly to be hoped that the nation would find immediate repose. But all hoped for peace and that hope has proven delusive. The folly of the people who made the rebellion suil crops out, and they believe they are not yet conquered, but that the Southern heart shall again be fired, and that there can be a return to the old order of things-that slavery shall be restored practically, and that they shall secure their separation. The old idea of these people was, by any way they could, to perpetuate human bondage. That attempt has been abortive. They succeeded to some extent. They intended to divide the country, to rob the arsenals and to make slavery secure and perpetual. They were smitten by the strong arm of an outraged people and by the wrath of God. They brought about a double resistance to themselves. Their first intention was to divide the Union. They had aroused the friends of God and humanity, and even men in the South were glad to meet this enemy of God forever. Some others were undisturbed in the enjoyment of their comforts-they cared not what happened to others, and when the voice of the Almighty came and said, "Where is thy brother?" they answered, "Are we our brother's keeper?" They were prosperous and cared not what happened. Some loved the Union more than they did their God. To talk to them of destroying the Union was the one thing they could not brook. Seward said there was a Higner Power than that of the law and the constitution, which was God, and a storm of obloquy and derision was launched at him. But all these saw that they must meet the enemy, and a defeat more overwhelming than that of the men who endeavored to destroy the Union never took place.

that of the men who endeavored to destroy the that of the men who endeavored to destroy the Union never took place.

The second subject to consider is the present bold attempt of the rebels to subjugate the colored people, and if they sail they are determined to murder and ostracize their white friends, and I am surprised to see some white people here in the North scare these men who have gone south and attempted to lift up the colored man. But the Northern rebells too civilized ever to speak of murder. They have a more refined way about it, and they say extirpate the negro. This is their solution of the difficulty. I say these people had better of the difficulty. I say these people had better

Northern rebells too civilized ever to speak of murder. They have a more refined way about it, and they say extirpate the negro. This is their solution of the difficulty. I say these people had better take care of themselves and leave the negro alone. It a morning paper can be believed an eminent lawyer, a man of great talent, a fine jurist and an author, recently gave some of his opinions on the subject. The last work I remember his publishing was to prove that slavery was a divine lastitution, and he found quotations to prove his grounds in the Book of God. This man is besides an enlightened Christian of a Certain Kind.

He says the negro must be extirpated as you do a weed which is plucked up by the roots. I am too just to do as the white men often do, blame a whole race for the fault of one of its memoers, and I do not hold the white man responsible for these opinions. This bloody idea is not American, which makes the cheek mantle with sname. It is not French, nor German, nor Italian, nor Spanish, nor English, nor Sootch, nor Welsh, and it is not Irish, for hundreds of thousands of Irishmen repudiate such a thought, though the man is an Irishman who pronounced it. It is malevolence at variance with all Christian religion. It is devilish, diabolical—in one word, it is O'Connorism. It rankles of the bloody spirit of 1863, when men were murdered in the streets of New York. Extirpate the negro! It cannot be done, because God and all His angels stand by us, and when we have them it is enough. I say this idea is devilish, for men do not know that they are fanning the flame of bloodshed in the South. Thank God it was not a Southerner who uttered these words, for it takes a Northern man to do the diritest work of slavery. A Northern man to do the diritest work of slavery. A Northern man to do the diritest work of slavery. A Northern man to do the diritest work of slavery. A Northern man to do the diritest work of slavery. A Northern man to do the diritest work of slavery. A Northern pared, If we had choose when the

the clause as to colored people having the same rights as, the whites while travelling and in notels rights as, the whites white travelling and in hotels, &c., of any consequence, because the social level would always right itself; and as for learning in schools together, that was not necessary as long as the money was given properly to the colored people to run their schools. He was just as opposed to his children studying with the children of some white men as they could be to having their children study with his. He thought the question of the persecutions in the South could be settled by the colored people moving away from Georgia, Tenessee and Louisland where they were persecuted to other States where land was cheap, and they would be welcomed. It would be the best retribution upon those who persecuted them, and they would starve to death without negro help, for the light and Germans would not work for the wages of the negro.

THE CZAR AND THE POPE.

[From the Nord, of Brussels, Sept. 24.] The Weiner Presse asserts that some months ago the Emperor William caused inquiries to be made at the Vatican as to whether he could count The word "Eucharist" means a service of blessing or thanksgiving, while the Communion indicates the feilowship between Christian believers mutually and between them and the Saviour, of which the Lord's Supper is the visible witness and bond. The simple lact that this ordinance was instituted and ordained in memory of Him as our sacrifice, to be observed through all the after generations of His followers, is enough to assure us that He will be present in or through 16 in some way with those who thus show forth His death. It is, very emphatically a memorial, a remembrance of the transactions of His passion and death, as we are taught in His solemit and tender injunction, "This do in remembrance of me," but it was meant to be more than an outward sign; it is also a seal on our assurance of outward grace to all who worthilly receive it. The upon an amicable reception by the Pope in case